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such as Ζεὺς Ἀταβύριος, Ἀπόλλων Καρνείος, Δημήτηρ and Κόρη, and upon the position of Syracuse and Gela as disseminating centers. The treatment of the cult of Δημήτηρ and Κόρη deserves special mention. Here, however, it would have been well to have set forth more fully the influence of the Sicilian cult upon that of *Ceres*, *Liber*, and *Libera* at Rome (cf. Wissowa *Religion und Kultus der Römer*, p. 246). The relation between the θεογάμια and the *sacrum anniversarium Cereris* seems reasonably sure. The combination by which Ciaceri reconstructs the features of the festival of Ἄρτεμις ἄγγελος is ingenious and convincing. On the other hand, chaps. iv and v, while valuable as containing convenient narrative summaries of the dispersion of the worship of the minor divinities and the heroes, do not give such clear evidence of independence and conservatism. The treatment of Daphnis, for example, is very slight, not to say sketchy. The author is unacquainted with the excellent study of the Daphnis myth by H. W. Prescott, *Harvard Studies*, Vol. X.

In general, the reviewer has felt that Ciaceri at times has allowed his usually conservative scholarship to be led astray in two directions. On the one hand, we have too persistent an adherence to nature-personifications as the universal solvent for all mythological phenomena. Cf. the treatment of the legend of the *fratres pii* for an example. Again, Ciaceri is led astray by his fondness for conjectural combinations—the besetting sin of all mythographers, ancient and modern. Many scholars will be unable to assent to the attempt to show a relationship between γερεάτις, γέρρα: γελεάτις, γαλεώτις, pp. 18, 19. Again on p. 177, even though the current explanations of the epithet βαιώτις as referring to the ears of Aphrodite, or as showing some connection with the fish βαιών are rejected, one may hesitate on historical grounds to believe in the transfer of this cult from the Campanian Baiae to Syracuse. On p. 183, to infer from ἐπὶ ιεροθύτα the existence of a cult of Hestia at Agrigentum is inadmissible, for ιεροθύτης (cf. Stengl *Kultusaltertümer*, p. 46) is a generic term for a sacrificing priest. Other examples might be cited, but these will be sufficient to indicate that, as in all mythographic works, the conclusions of this useful and valuable study must be carefully tested.

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Adnotationes super Lucanum primum ad vetustissimorum codicum fidem edidit JOHANNES ENDT. Leipzig: B. G. Teubner, 1909. Pp. xi+445.

Of the two classes of *scholia* on the *Pharsalia*, the so-called *Commenta*—extracts and comments without the text of the poet—and the *Adnotationes*, the former existing in complete form only in the codex Bernensis 370 (C),

has long ago in Usener's *M. Annaei Lucani Commenta Bernensia* (Leipzig, 1869) received scholarly publication. The part of this commentary which also appears in another Berne manuscript (B) has been collated by Hagen (*N.J.* 131, 277).

The *Adnotationes* have heretofore been available only in the ancient, partial publication of Oudendorp (1728) and the *farrago* of *scholia*, drawn in part from the former, which Weber supplies in the third volume of his edition of Lucan (Leipzig, 1831). The miscellaneous and uncritical character of these has long been recognized, and the timely task of supplying a new text, based on fuller and more reliable manuscript authority, has fallen to the judicious care of Professor Endt. A thorough consideration of the relative value of the several manuscripts in which the *scholia* appear, in whole or in part, results in the discrimination of an original and a revised form, and the selection of the five manuscripts of the better class (W, C, U, G, P), dating from the tenth to the twelfth century, as the basis of the present text. The revisions of the *Adnotationes* and other *scholia*, which appear in five inferior manuscripts, have been collected and, it is intimated (p. ix), will be published. The deficiency of such an authoritative apparatus is easily discernible in the critical editions of Lucan by Hosius and Francken. The latter knew at first hand those in two Leyden manuscripts (V and U), one of which (V) Endt considers of inferior value (p. ix). The readings of the *scholia*, available to Hosius through Usener, appear in his *apparatus criticus* under (A), but by reason, no doubt, of their limited authority are in repeated instances widely discrepant (e.g., i. 35; i. 402; iii. 39; iv. 199).

To institute a general comparison with Weber's notes would be a bootless task, but it may be observed that his medley at i. 427, which includes the Ciceronian fragment from the *pro Scauro* and supplies Müller's text for it, is reduced in the present edition to: Arvernique—de his Cicero ait in Scauriana "Inventi sunt, qui etiam fratres populi Romani nominarentur," with no variants for *Arverni* (*Alverni*, Weber). Whether the scholiast sins against Cicero, in confusing the Arverni with the Aedui, or whether by bona fide citation he relieves Lucan of one of his many sins against history, neither Francken nor Haskins takes the trouble to consider. A commentary on the infallibility of the commentator will be his blundering assignment of "*Phaselus ille*," etc. (Cat. 4.1), to Plautus at v. 518, and a line of his own poet (i. 230) to Vergil at viii. 380.

The notes are brief in form and are concerned with the usual commonplaces of historical and geographical comment, free illustration from other authors, and the citation of variant readings, in which particular they will doubtless be considered to have most value, though Francken confesses "*raro inveni quod ad emendationem posset adhiberi*." The source of these, at least for the recension W U C, the editor refers (p. xi) to the grammarian Vacca, the admiring biographer and expositor of Lucan. In the uncertainty of his date it is clear from the citation (vii. 471) from Livy's narrative of

the Civil War and two other references to it (x. 471; x. 521) that the original commentary antedates, at any rate, the loss of these books.

The volume contains, besides the *scholia*, the *Vita Lucani* professedly drawn from Vacca, an outline, *De bello civili inter Caesarem et Pompeium*, *Argumenta* before books i, v, vi, vii, viii, ix, and *Periochae* before books ii, iii, iv, x.

As *corrigenda* I note *auctorn on* for *auctor non* (i. 24), and in the *lemma* of i. 260, *I*, apparently, for *T*.

The editor has appended serviceable indices and on the whole has contributed with fidelity a text of ancient *scholia* which may in authority rank with the admirable Donatus of Wessner.

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Textes grecs inédits de la collection papyrologique de Genève. Par JULES NICOLE. Avec VI planches. Mémoire publié à l'occasion du Jubilé de l'Université, 1559-1909. Genève: Georg, 1909. Pp. 49.

Of the eight Greek texts which Professor Nicole publishes, six are from papyri, one from a parchment fragment, and one from a wax tablet. The earliest form a group of three documents relating to the circumcision of priests in Egypt. These date from the reign of Antoninus, and help to augment the papyrus literature on this subject, which already includes documents at Berlin and Strassburg and from Tebtunis. The wax tablet belongs to the sixth century and preserves Ps. 91:1-7, 10-13, in the Septuagint version. But Professor Nicole's most considerable texts are fragments from Aeschines' *Against Timarchus*, from Thucydides, book ii, and from Demosthenes' First Philippic. These papyri range from the second to the fifth centuries and help to carry back the manuscript tradition of these important works into antiquity. To the four columns of the Aeschines, Professor Nicole appends a collation with the text of Blass. The papyrus is in general agreement with the better class of Aeschines manuscripts. A full series of excellent facsimiles adds greatly to the value of Professor Nicole's volume.

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Griechische Papyri im Museum des Oberhessischen Geschichtsvereins zu Giessen. Im Verein mit O. EGER herausgegeben und erklärt von ERNST KORNEMANN und PAUL M. MEYER. Band I, Heft 2, von PAUL M. MEYER. Urkunden No. 36-57, mit 3 Lichtdrucktafeln. Leipzig: B. G. Teubner. Pp. 104. M. 8.

The first part of the Giessen papyri to be published contains twenty-two documents from the Ptolemaic, Roman, and Byzantine periods, edited